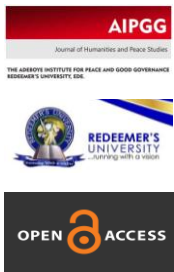


**Nigeria's *Ghana-must-go* slogan, Pan-Africanist diplomacy and the mediation of African literature in the age of globalization and sustainable development goals**

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**Abstract:**

*The statement Ghana must Go is a trade name of a brand of a utility bag in Nigeria. However, this nomenclature is a constant reminder of the 1983 expulsion of Ghanaian nationals from Nigeria. Since the expression is derogatory, it naturally threatens the bilateral diplomatic relations between Nigeria and Ghana, and portends a diplomatic row that has the potential to escalate. The study was motivated by the principle of pan-Africanism as its theoretical framework. The threat to the bilateral interaction between Nigeria and Ghana is opposed to the realization of the SDG Goal 16: Peace & Justice and this erodes the partnership accord that the United Nations intends in SDG Goal 17. The Consequence of this is that SDG Goal 8: Economic Growth is un-actualized because of diplomatic row. This goes against Goal 1: No Poverty and Goal 2: Zero Hunger. The paper opines that African literature is capable of healing the wound already caused. This is because literature is a formidable tool for social enlightenment, civil education, history preservation and popular source of societal entertainment. The African Literature's task of re-orientating the Nigeria-Ghana civil societies is capable of averting the disaffection from exacerbating. This task with which African literature could be saddled, unavoidably, is appropriately discharged when the prominent Nigerian and Ghanaian literary writers such as Wole Soyinka write pacifist literary works. Other African nations need contribute to the fence-mending efforts. By this, the disaffection which the Ghana-must-Go Nigerian civil culture is capable of engendering in the Nigeria-Ghana diplomacy will be subdued.*

**Keywords:** African Literature, African culture, Pan-Africanism, Bilateral Diplomacy, SDGs, Globalization

### Introduction

There is a civil and brawl between Nigeria and Ghana, yet unheard, but lurking. This is provoked by the statement “Ghana must Go” which is popular in Nigeria. Its popularity is sustained on the christening of a brand of utility bag, the Ghana-must-Go bag, by the statement. This brand of bag is also known simply as *Ghana must Go* which is a nominalization of the statement. The bag is a domestic name in Nigeria, and the popularity arose from the durability of the material for its making. It is used by travelers to carry common items lift-able by an average person. The polythene material with which it is made makes it able to withstand the pressure of travelling. Politicians also use it to carry illicit cash for bribery or kickbacks. This is illustrated in the declaration that:

Even when our sensibilities were assaulted with TV reports of naira laden 'Ghana-must-go' bags on the floor of the National Assembly, NASS, ... Nigerians took the failure of EFCC to bark (let alone bite) as an indication that the 'naira show' was a contrived event...<sup>1</sup>

The choice of this brand of bag by corrupt politicians is as a result of the quality of the materials used in making the bag as earlier highlighted. However, such a bag should be considered anomalous in the socio-cultural sphere of the African nationhood in view of the derogatory nature of its christening nomenclature – *Ghana must Go*. A critical interrogation of the word choices of the expression reveals an undertone of disaffection, belligerency and diplomatic disrepute. In line with this, the popularity of the bag among Nigerians is notoriety when diplomatic cordiality is considered in the context of globalization ideals and the rest of

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<sup>1</sup> Vanguard Newspaper.. ‘The Third Term Bribery Allegation’. 2011. Retrieved January, 2019 @ <https://www.vanguardngr.com/2011/05/the-third-term-bribery-allegation, 2011>

the world as a global village. Such a chaotic phenomenon also hampers the realization of SDG Goals especially SDGs Goal 16: Peace & Justice and SDG Goal 8: Economic Growth in this West African sub-region. The brewing brawl and row should not be allowed to fester any further. There is a task for African Literature, therefore.

### **Theoretical Framework**

The paper is anchored on the core tenet of the pan-Africanist cardinal theoretical principle which is the unification of the peoples of the African roots across the world. The unification is essentially intended in order to foster unity among the peoples of the black autochthony. This core tenet has made pan-Africanism relevant to the research paper in view of the fact that this core goal of achieving peace in Africa will check the diplomatic degeneration which the Ghana-must-Go sub-culture in Nigeria has potentially occasioned. The checking of the threat seemingly posed by the slogan is contributory to the realization of the pan-Africanist aspiration or civil and diplomatic cooperation especially, in this context, between Nigeria and Ghana. The study also alludes to George Herbert Mead's Theory of Symbolic Interactionism which seeks to promote pluralist aggregate of social multiplicities. Such allusion to the Mead's Interactionism unifies divergences which equates the unification objective of pan-Africanism.

### **The Research Methodological Approach**

In carrying out this research, the researcher did adopt the qualitative approach whose purpose is to uphold the evidence-justification method in establishing the overall acceptability of a viewpoint. This approach violates the data-collection-and-analysis method. As a result of this, the non-figure approach has been used for the research and this has been conceived to be appropriate in view of the situation that the research is predicated on rationalism. In addition to the data-blind approach to this research, the writer has also employed the tenet of interdisciplinary research and scholarship whose goal is the bridging of the overt gaps between different fields of human scholarly engagements. In this particular context, the focus is on the inter-field discourse involving Literature, culture, and

diplomatic relations as this involves Nigeria and Ghana. Such fusion of fields attains the primary objective of highlighting the crucial significance of interdisciplinary approach to scholarship. This consequently emphasizes the crucial significance of literature to culture propagation and dispute resolution.

### **History of the Socio-cultural Distaste**

The naming of this utility bag could be traced to Nigeria's extirpation of illegal aliens including Ghanaians from Nigeria in 1983, an occurrence that many social observers have seen as a possible retaliation to a prior Ghanaian antecedent in 1969 as could be substantiated in:

On 19 November, 1969, the government of Ghana made an announcement that it would enforce the Aliens Compliance Order by which all aliens without valid residence permit were ordered to quit the country within fourteen days, that is, latest by 2 December, 1969. The Quit Order which was promulgated by the Kofi Busia's government earlier on Tuesday, 18 November, 1969.<sup>2</sup>

There had earlier been a mass influx of illegal Ghanaians and some other West African nationals such as Nigeriens, Chadians and Cameroonians into Nigeria prior to the time. The situation was a reflection of the weakening economies in the countries as above. Their citizens were, therefore, seeking greener pastures in Nigeria. It needs be stressed that Ghanaians were many-fold more than the three other nationalities put together as *Now York Times* reports:

On May 3, the Nigerian Government told 700,000 illegal aliens that they had a week to leave and that the borders, previously closed to prevent currency smuggling would be open for their departure. In

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<sup>2</sup> Aremu, Johnson Olaosebikan. Expulsion of Nigerian Immigrant Community from Ghana in 1969: Causes and Impact. *Developing Country Studies*, Vol.4, No.10, 2014

addition to the 300,000 migrant workers from Ghana, there were about 100,000 from Niger; most of the rest were from Chad and Cameroon.<sup>3</sup>

It could be seen from the above that it was the illegal aliens that the Nigerian authorities expelled. Again, the expulsion was not targeted at the Ghanaians, particularly. The conspicuous prominence of Ghana in the entire episode was attributable to the dominant number of its nationalities among the concerned migrants. Such prominence eventually dwarfed the involvement of the other nationalities. It was such prominence that necessitated the naming/branding of the Nigerian utility bag as *Ghana-Must-Go* ostensibly mirroring the metaphor of packing of personal effects and departing. Such a nomenclature is capable of hurting cultural and diplomatic cordiality, and therefore it could be seen as an undiplomatic trade name.

#### **Literary Dimension to the Ghana-must-Go Syndrome**

There is the literary dimension to the unreflective choice of the name of the general utility bag. By “literary” what is intended is “aesthetic” or “rhetorical”, that is “intended to achieve a purpose”. In this context *beauty* is intended. That is *prosody* (or *musicality*) is attained in the choice of *Ghana* as part of the name of the socio-political migrants’ drift. It is noted that the name was coined out of malice. It was an attempt by mischief makers to malign the name of Nigeria. Therefore, prosodic coining as well as eponymy is considered and employed. Prosody is ‘the systematic study of versification... that is, a consideration of the principles and practice of *meter*, *rhyme*, and *stanza*’<sup>4</sup>. It could be deduced from the foregoing that prosody is concerned with melody in a literary work especially in lines of verses. The resources of musicality have been extended to include also the study of speech-sound patterns and effects such as *alliteration*, *assonance*, and *onomatopoeia*, Abrams further maintains. To this end, the prosodic nature of the name *Ghana* in relation to and in

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<sup>3</sup> Rule, Sheila.. ‘Ghanaians, Expelled by Nigeria, Return Home to Start Over’ *New York Times* May 12, 1985. Retrieved December 14, 2017 @ [www.nytimes.com](http://www.nytimes.com)> 1985/05/12. 1985,

<sup>4</sup> Abrams, Meyer.. *A Glossary of Literary Terms*. Boston: Thomson Higher Education, 2005

the context of the other words in the statement 'Ghana must Go' (that is, *must* and *go*) has informed its choice. *Must* and *go* are two monosyllabic words in the sentence. *Ghana* is a poly-syllabic word in morphological contiguity. As such, the stress situation in *Ghana* is *stressed* and *unstressed* while *must* is unstressed, yet *go* is stressed, being a content word.

This stress pattern of the name of the bag from the slogan of the aliens-expulsion campaign is prosodic and strategic. In standard British English, the next unstressed syllables are often collapsed with the previous stressed syllable. However, in this situation, that is the context of the non-native speaker, *na* and *must* are not collapsed with *Gha* which is stressed because "Nigerian speakers of English... pronounce every syllable distinctly"<sup>5</sup> This is essentially for tonal emphasis. This emphasis emanating from native peculiarity when combined with metrical pattern of the statement, the outcome is thrilling music even in such a derogatory appellation.

The meter of this line is critical in determining the melody in Ghana must Go. Meter is rhythm and rhythm could be seen as the sound of a line<sup>6</sup>. There are various and variant metrical forms in the lines determined on the basis of the order of syllables of different forms in the words of the statement. The first is a stressed syllable that accommodates an unstressed syllable seen in *Gha - na* which is a trochaic musicality. There is also the dactylic music noted in a stressed syllable accommodating two unstressed syllables, for example, *Gha - na - must*. Another metrical form conspicuous in the statement in the one of the metrical construction of two unstressed syllables stopped by a stressed syllable that is, the anapestic meter. Therefore, we have a metrical flow arising from trochee running through dactyl ending with the anapest. This is varieties. It is also variation. It could equally be seen as prosody. This consequently makes the

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<sup>5</sup> Oladipupo, Rotimi.. 'Word-Juncture Simplification Strategies in Nigerian English: *Madonna Journal of English & Literary Studies*. Volume 2 Number 9. Obika Aloy (ed.) Awka; Ifevic Printing & Publishing Co. Ltd. 111-118, 2016.

<sup>6</sup> Aarons, Andrew. 'How to Measure the Rhymes & Meter in a Poem. <https://penandthepad.com-measure-rhy...> Retrieved December 15, 2017., 2017

statement rhyming, and rhythmic. The symphony created in the process makes the statement portable and handy, hence, *good* for the title of a product in a capitalist economy.

Another resource of literariness in the name is eponymy which is the use of a name to typify a movement, a work of art or landmark sites including a city. It would be recalled that there were many other nationalities involved in the illegal migration into Nigeria in the glory days of oil boom in Nigeria. The campaign that protested against the expulsion could have been named such that no name (hence any identification or identity) would be established. If this were to be the case, no emotion or sentiment would be provoked, and if no sentiment is provoked, no row or diplomatic controversies would be engendered. Therefore, the eponymous tagging is name-dropping of a sort and it is a strategy for and an attempt at instituting belligerency. The deployment of the strategy redirected the focus of the government policy. It, at the time, absorbed other nations of the diplomatic breach which necessitated the exercise in the first instance.

The situation is now a case between Nigeria and Ghana instead of Nigeria and other nations (breaching her laws) which was the original situation. This original situation however did not generate hysteria or mischievous delight. In line with this, *eponymising* the name of the protest or campaign is a ploy to create mischief. Through it, the atrocities of the erring nationals were transposed and shifted to the burden of the nation. We see a shift from individualism to nationalism. In this situation, individualism is intangible, hence, invisible, while nationalism is physical and touchable. So, rather than saying 'Ghanaians (in fact *illegal* Ghanaians) must Go', it is now the nation that has been brought forward and burdened with the weight of bilateral breach of diplomatic statutes. This strategy was successful tremendously. The propagandist tendencies signified therein made international community have sympathy for Ghana whose economy was witnessing a drought. The result of this craft lives longer than the age of its conception. That a capitalist commodity has reaped (is reaping) the luxury of propaganda for huge sale and market survival and dominance in the packaging and haulage industry is an attestation.

### **A Synoptic Deconstruction of a Social and diplomatic Distaste**

The expulsion of aliens who were illegal migrants in Nigeria, by the Nigerian authorities in 1983 as well as the sequel phenomenon of Ghana-must-Go bag in Nigeria is an unpleasant socio-political distaste. In the first instance, the root cause of the emigration of Ghanaians (emphasis on Ghanaians is motivated by the redirection that diplomatic rhetoric caused) should be avoided by African governments. The effects of a poor economy fall on the citizens, especially the downtrodden in society. This motivates the youth rank to seek greener pasture across the seas by all desperate means, including travelling on foot through the desert or on ocean by open boats as being currently experienced on the continent of Africa.

The continued presence of a bag that sustains such a diplomatically aggressive phrasal statement (*Ghana must Go*) is a danger in the waiting both in the Western orbit of the African continent, and the entire continent, indeed. The voice of the persona we hear in *Ghana must Go* is that of an unseen (nameless) typical Nigerian, and what this means is that though the event was caused by a government policy, but now the heat and tension has percolated from the realm of government to the civil society. That means that countless millions of Nigerians (and the non-Nigerians resident in the country) do utter the statement on daily basis. Yet, here is a statement whose phraseology portends a signification of revolting aggression. Further analytical scrutiny signifies this. The natural consequence of this aggression is bitterness from the Ghanaian end and this state of affairs violates SDG Goal 16; Peace & Justice which rupture intention of partnership enshrined in SDG Goal 17. Already, Ghana expelled Nigerians from the country in 2019 as could be gleaned in the revelation that:

Nigeria and Ghana are among the most culturally and economically integrated countries in West Africa. Diplomatic ties between both countries are strong, but it recently went sour with the news of inhumane treatment and deportation of 723 Nigerians living in Ghana. The Ghanaian

Immigration Service (GIS) cited criminal offenses like cybercrime and prostitution and visa term violations as reasons for these deportations. But a closer look at the conditions surrounding this action makes it questionable.<sup>7</sup>

When there is no partnership, the bilateral economic ties between the two countries suffer. This means that the target of the SDG Goal 8: Economic Growth has been defeated. The implication of the defeat of Goal 8 is that poverty is not conquered and there will be hunger which is non-realizations of SDG Goal 1 and Goal 2, in respective order.

When “Ghana” in the phrasal statement is uttered by a Ghanaian in isolation, nationhood is evinced. This is accompanied by the patriotic pride of a nation state. But that pride is undermined when either a Nigerian or a Ghanaian utters the same naming word in the context of the phrasal statement. The adjourning words in the phrasal statement make the nationhood and its pride to be undermined. The first word is *must* which is an auxiliary verb. It signifies insistence (or obduracy) or being compulsory. If this state of insistence is now considered in the context of the environment of its usage, in this context in relation to the word *go*, the impression is that there was an attack on or disaffection towards the Ghanaian nationhood.

The word *go* signifies *leave* which indicates break in contact or relationship. If this is sustained on the principle of obdurate insistence, then, it could be asserted that there is an escalation of the disaffection to the scale of annihilation or ethnic cleansing. When the pride of a nation is wounded and this persists, tension grows; inter-governmental dealings are threatened; civil relations between the citizenries are provoked. These are the terribly inimical consequences of the continued reminder of the outward exodus of illegal (‘redirected as innocent’) Ghanaians from Nigeria in 1983 through the phenomenon of the Ghana-must-Go bag in Nigeria. This is still the situation of things, that is,

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<sup>7</sup> Abdullah Tijani.. *Ghana's Deportation of Nigerians is a New Chapter in a Very Ugly History that must Stop* @ [www.africanliberty.org](http://www.africanliberty.org) Retrieved March 6, 2021, 2019is

this utility bag is thriving in Nigeria, even as long as four decades after the emigration policy. However, this situation should not be sustained. It has to be curtailed because the Ghanaian nation-state is of strategic importance to Nigeria and vice versa.

### **The Tasks for the African Literature**

African literature has a huge role to play in addressing the diplomatic as well as civil backlashes of the Ghana-must-Go legacy. This also encompasses the sustenance of the *au pass* by trade opportunism – the Ghana-must-Go circumstance in Nigeria. Awareness is pivotal in putting an end to the social anomaly which has inimical consequences. This, African Literature should fulfill, desperately, in order to save a bilateral diplomatic situation of misdirection and misrepresentation, yet unseen or unheard of. It is the responsibility of African Literature in many fronts. First of all, literature is conceived as a trans-continental, trans-cultural and spatial-temporal-blind intellectual conceptualization. It is the ‘expression of the way of life of any given people, be they white or black’.<sup>8</sup>

If then, the Ghana-must-Go phenomenon is a way of life in Nigeria such should be a concern of African Literature. The Nigerian or Ghanaian (or Nigeria-Ghanaian) pent-up emotion of disaffection (which is both diplomatic and civil) transcends the regions involved in the current sovereignty-breaching imbroglio and its sequel – the Ghana-must-Go trade name. In the trans-continental categorizations of literature, the African literature is a bloc, and it ‘...serves as the basis for the sensibilities of the black race, no matter... what processes of depersonalization ‘must have taken place’<sup>9</sup>. To this end, addressing an African phenomenon is a collective process such that each region or the literature of the different regions of the continent addresses any social concerns in Africa from different ramifications. In the ultimate, however, all advance a remedy in unison. Individual countries in this bilateral controversy are the primary stakeholders who are concerned the most. Their roles are slightly

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<sup>8</sup> Yerimah, Ahamed. *Culture, Drama and National Ethos*. Ibadan: Ebony Books & Kreations, 2015 .

<sup>9</sup> Yerimah, Ahamed. *Culture, Drama and National Ethos*. Ibadan: Ebony Books & Kreations, 2015 .

different from the roles of the rest of the literary sub-blocs in Africa.

Employing this framework, Nigeria is the primary initiator of the *peace* process aimed at reconciling the social and socio-cultural sensibilities of the two countries. This is by the virtue of the country being the *aggressor* as a result of sustaining the 1983 expulsion of Ghanaians in the overtly hostile slogan *Ghana must Go* (the illegality of the migration of the aliens notwithstanding in this context). The literature emanating from Nigeria – Nigerian Literature – should be concerned with thematic pre-occupations such that emphasize an apology for the expulsion. Who is right or wrong does not matter in this circumstance. The ultimate goal is the calming of the rising as well as the potential tension as a result of the fallout from the singular action.

Nigerian writers need compose play, novels or poems in the tradition of the satire ridiculing such an action in the spirits of pan-Africanism. Symbolism is an important tool in such literary pieces. The symbolic representations of ideas, concepts, places and personalities are serious ways of avoiding the literary creativities from being overtly political. The Nigerian writer is to be concerned with the explanation of the action of the civilian administration at the time. Such could be that the Nigerian authority took the decision as a way of protecting the local manpower and labour. This justification, however, should not be conspicuous or overriding because it is not intended to prove how right the Nigerian government was with their actions. Rather, it should be constructed in such a way as to indicate subtly that the Nigerian government owed a responsibility to its citizens at the time as always. But then, in spite of this pseudo-defence, Nigeria's contrition is to be noticeably portrayed.

This fosters cordiality in the Ghanaian worldview and the Ghanaian citizenry would be motivated to extend olive branch. This explanation is key in view of the fact that the long stretch of time (about four decades ago) would have occasioned alteration in history. As a result of this the active population today in both Nigeria and Ghana (especially, in Ghana) who constitute the youth rank of the countries; that is, 20 years to 50 years (the age range is for this study) were either not born at the time or too young to get the accurate account. Therefore, they have the

propensity to respond (react) to the quite debasing pragmatic output of the phrasal statement Ghana must Go which the brand of the utility bag sustains in its trade name. This symbolic presentation of the reconciliatory literature introduces the dimension of imaginative literature to the study. Imagination, here, is not in the sense of the controversy between Chinua Achebe and Ngugi wa Thiong'o on the role of the creative literary writer in society on the big issues of the day. Rather, *imaginative*, here, connotes *aesthetic* or *rhetorical*, and avoids partisanship. To this extent the context of imaginative creativity echoes the view that literature should be a mirror unto the nature of the African man especially, reflecting (necessarily) social reality or an aspect while avoiding partisanship in the big issue of the day <sup>10</sup>

In the same spirits (of contrition and pardon) the Ghanaian literature will sensitize the local populace on the need not to be perpetually angered by the action of the Nigerian authority. And that was the reflection of the evocation of the letters of the modern representative constitution – protecting the interest of the local citizens. The Ghanaian writer elucidates the consequences of the breach of international sovereignty as the Ghanaian illegal aliens did in Nigeria, emphasizing that the modern governance is not predicated on emotions but on the effects of the letters of the law. If this comes from a kinsperson, the tendency is high that potential tensions are doused. The additional good of the pacifist literature is the possibility of the writers of this literary tradition to be considered for the Nobel Prize for Literature.

It needs be stated that this tasks are not expected to be performed by the young Nigerian and Ghanaian authors. At best, however, they can perform the function at the periphery, by echoing the enunciations of the elderly writers in the regions. The first generation of the writers witnessed the situation in 1983 and since seeing is believing this category of authors is in the vantage position to maintain neutrality and present the situation as it occurred. Therefore, the seeming exclusion of the

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<sup>10</sup> Thiong'o, wa Ngugi.. 'Writers in Politics: The Power of Words and the Words of Power'. *African Literature An Anthology of Criticism and Theory*. Tejumola Olaniyan and Ato Quayson (eds.) Maldeni; Blackwell Publishing 476 – 483, 2007, .

young Nigerian and Ghanaian authors does not cast doubt on their intellectual capabilities but signifies the propensity for unintentional manipulation of history and situation. It is opined that the older generation writers need not target the older generation populace for the situation that the older generation populace do not constitute the active population though they might be at the helm of affairs. It is the youthful populations that are volatile. This makes the juvenile literature tradition relevant in the modality for the accomplishment of this task.

The mode of dissemination should be digital. That means that the literature of reconciliation is bound to succeed if anchored on the digital platform. It has been observed that there is the idea of a community in the digital era and this is anchored on the intersection of location, communication and culture<sup>11</sup>. Today the paper tradition of publishing is not as weighty and comprehensively influential as it was in earlier times. Again, the digital publishing reaches all nooks and crannies of the globe and is accessible all the time. Since the youths are the primary target in the conception and this category of the populace is active on the internet, this mode of publishing is most effective. The generation of Wole Soyinka and Ama Ata Aidoo should not neglect this *end-day* responsibility. If this generation of writers as the first since 1960s, were “filled with the euphoria of Independence and excited about, all the possibilities that abounded in a new nation”, and ‘inspired a discourse in its writing about issues of national identity and cultural pride’<sup>12</sup> this task is, therefore, the completion of their euphoria and excitement.

Other regions of Africa have to lend a helping voice and hand. Southern Africa, East Africa, and North Africa have roles to play. Their involvement in the reconciliatory effort will add clout to the campaign. It makes the effort take the status of the campaign against such socio-political and socio-cultural malaise as apartheid which received vibrant international condemnation. The attention that other countries pay to the potential

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<sup>11</sup> Cavanagh, Allison. *SOCIOLOGY in the AGE of the INTERNET*. New York: Tata McGraw-Hill Companies Inc. 2010.

<sup>12</sup> Coker, Niyi Jr.. ‘Introduction. *Ahmed Parker Yerima The Portrait of an Artist as a Dramatist*. Onyerionwu Ezechi. Ibadan: Kraft Books Limited. vi-x., 2017

disaffection that the Ghana-must-Go bickering portends will contribute to averting possible future catastrophe, yet unheard of.

### Conclusion

The sustenance of the 1983 expulsion by the Nigerian government of aliens (Ghanaians and other nationals) especially Ghanaians, which is noted in the trade name *Ghana-must-Go* bag in Nigeria portends danger to the Nigeria-Ghana bilateralism. It also ruptures the United Nations intention in the Sustainable Development Goals. Specific threat is posed to SDG Goal 16: Peace & Justice, SDG Goal 17: Partnership, SDG Goal 8; Economic Growth, SDG Goal 1; No Poverty, and SDG Goal 2: Zero Hunger, in respective spiral link. Additionally, the *Ghana must Go* trade name and the endorsement of it (overt or covert) by the Nigerian civil society is a contravention of the principles of Africa's native conviviality and diplomatic cordiality, as well as pan-Africanism. This is however dangerous in the bilateral relations between Nigeria and Ghana and the rest of Africa. The reason for this is that Ghana is an important country to Nigeria. In fact, Ghana is one of the countries in Africa that require more attention from Nigeria<sup>13</sup>. The constant utterance of the phrasal statement *Ghana must Go* as the name of the utility bag makes the Nigerian populace to institute a constant reminder of the outward exodus of Ghanaians from Nigeria. The damage that it does is gradual, subtle, unheard, but certain. This is because the harm that it causes is pent-up and will erupt in no distant future.

It is incontrovertible that the national sensibility of Ghana is hurt at the utterance of *Ghana must Go* as part of the name of the utility bag in Nigeria. Movements are freer in the West African sub-region of Africa. So, the tendency is high that this bag is taken to Ghana by Nigerians on a daily basis. No Ghanaian would be happy to hear such a scathing nomenclature. It is a belligerent appellation and it can cause racial and political tension and whatever the restraint, tension is capable of constituting

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<sup>13</sup> Osuntokun, Akinjide.. 'Nigerian Foreign Policy in Historical Perspective'. *The Redeemer's Journal of Theatre and Cultural Studies*. Taye Awoyemi (ed). Mowe: Redeemer's University Press, 23-44, 2014

conflicts<sup>14</sup>. This however must be curtailed in order to avert it from festering any further. The responsibility of curtailing (or nipping in the bud) any further damage which the social vagary is capable of inflicting rests significantly on African Literature in all of its ramifications.

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<sup>14</sup> Neuliep, James.. *Intercultural Communication A Contextual Approach*. Thousand Oaks: SAGE Publications Inc. 2009.

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